

30.8.88: 5.20 p.m.

God's purpose for his church is that it should be built up on the proclamation and practice of its faith in Christ. Nothing can change this deposit of faith. Everything the Church does and decides must spring from it and be continually judged by it. The gift of the Holy Spirit cannot be dissociated from this divine purpose. Central to this mission of the Spirit is ^{the} keeping alive in the people of God the memory of the teaching and work of Christ and of how God declared him to be Lord and Saviour. This living memory of the Church (Tradition) is the realization of the faith through time and space in relation to varying needs and circumstances. Even though this living memory responds to differing needs in differing places, the faith has remained always the same since apostolic times. Therefore, the revealed faith, the basis of christian living, is necessarily the foundation of unity. The Holy Spirit is given to the whole people of God: it is within this whole people of God that the living memory is to be found. this memory is at work in the continuing confession of the apostolic faith: it is also operative in the insights and perceptions of the diverse members of the people of God with regard to the needs, attitudes, frustrations and desires of their fellow human beings. These perceptions have to be integrated into the life of the church so that the faith becomes a relevant reality.

Because there is not only this one unchangeable faith but also an ever changing variety in time and place, culture and situation where the faith has to be lived, tensions must appear. There is no progress without the challenge of such tensions. These tensions are experienced at different levels - past affirmation of the faith and the new situation of each generation,

which require a new way of living out the same faith: radical cultural diversity which calls for different forms of expression: differences of perception and practice in complex matters within the same community, appealing for a right discernment. Such tensions may be healthy, but they may also cause a break with our inheritance from the past, estrangement from other parts of the church, and disruption within the community. Because the faith and the unity that springs from it are both so fundamental to our salvation, inevitably the powers of evil focus their attack upon them. In spite of this vulnerability, the Church lives with Christ's promise of its perseverance. The preservation of this living memory of the people of God through the Holy Spirit is the God-given safeguard for this assurance.

By recognizing the canon of Scripture as the normative record of the revelation of God, the church gave official acceptance to the living apostolic tradition and its authority. This constitutes the living memory that the Holy Spirit preserves within the people of God and constantly makes a vital reality. Furthermore, in the eucharistic celebration of the memorial of salvation, the focus of the Church's life and worship, the Scriptures have always been read. In this way word and sacrament together express this living memory of the Church.

Amongst the main functions of the ordained ministry is the obligation to preach the apostolic faith, to explain and apply its message. This teaching function also involves discerning, heeding and sifting, then guiding the sensus fidelium. A delicate balance has to be maintained between the stark requirements of the gospel and the freedom of the individual conscience. Since the living memory of the Church is fostered by

the Holy Spirit within the whole people of God, the individual Christian conscience is also being moulded by the same Spirit. The task of the minister, therefore, is to be a servant of this work of the Holy Spirit, not to stifle human responsibility. The richness of the Church as a whole is made up of the richness of all its parts. Similarly, the richness of each part derives from that of the whole. The role of the ministry is both to make the universal Church aware of the insights and functioning and even difficulties of the local church, and also to help the local church to maintain ^{and} ~~the~~ reflect its place and responsibility within the universal communion.

84pt ii (88)

30th August 1988: 11.25 p.m.

AUTHORITY AND COMMUNION

Although our two communions are in substantial agreement concerning the understanding of communion and authority, there are significant differences in the way authority is exercised.

For Anglicans authority is not possessed solely by particular office-holders, but is distributed throughout the Church. Moreover, each of the 27 provinces is self-governing, so that there is no central decision-making organ; the various bodies which promote relations among the provinces, i.e. the office of the Archbishop of Canterbury, the Primates' meetings, the Anglican Consultative Council and the Lambeth Conference, exercise only a consultative role and enjoy an authority which is moral, not juridical.

The Roman Catholic understanding of authority sees the diocese under its bishop as the realisation of the Church of Christ in a particular place (Vatican II, *Christus Dominus*, 11). Therefore the fullness of ministerial authority is exercised by the bishop in his diocese. Nevertheless, he exercises his episcopal authority as a member of the college of bishops, subject to the care of the whole flock of Christ entrusted to the universal primate, the Bishop of Rome (Vat. II, LG, *Nota Explicativa* 3). He is both cum Petro and sub Petro. There is no equivalent in Roman Catholic canon law to autonomous provinces, although regional bishops' conferences have certain responsibilities in canon law. In practice, many of the decisions of bishops and episcopal conferences are subject to the approval of the Holy See.

The Acknowledgement by Anglicans of the primatial role of the Bishop of Rome would bring the two episcopates into visible communion at a world-wide level.

It would bring to an end the ecclesial rivalry between our two communions to which we have become sadly accustomed, so as to be insensitive to the degree to which it hinders the witness and mission of the Church in innumerable places. (It would strengthen the power of Anglican leadership to confront with apostolic freedom and boldness secular governments in parts of the world where the Church is under severe pressure.)

However, the differences in the exercise of authority in the two churches give rise to certain problems not only with regard to communion with one another, but also with regard to the internal communion of each.

In the Anglican Communion there is no decisive organ of unity for the whole Communion, with the result that one province can make decisions touching faith which other provinces may reject. This situation affects ecumenical dialogue with other Churches: but, although only provinces, and not the Communion as a whole, can make binding decisions, there is still a role for dialogue in which the whole Communion is involved. Thus, while another Church cannot come into full communion with the Anglican Communion as a whole without the consent of each of the provinces, decisions concerning the deepening of partial communion with another Church may be taken by individual provinces.

In the Roman Catholic Church the problem is reversed: while the decisive authority of the whole Church, as exercised by the Bishop of Rome, is clearly defined, there is less clarity about the status and canonical authority of episcopal

conferences. The position of the Bishop of Rome as the centre of communion in the Roman Catholic Church is such that another church, whether local or provincial, cannot enter into full communion, or even a deeper degree of partial communion, with any part of the Roman Catholic Church without involving to the same extent the whole Roman Catholic Church.

The facts stated in the two preceding paragraphs may have implications for the future work both of ARCIC and of national or regional ARCs. The principle of local ecumenical projects, already widely applied, might be extended to the provincial level.

In addition the exercise of Roman primatial authority is open to certain dangers and misapprehensions. This is especially true at a time when there are different models of the way in which the Church should confront the secular world, some taking the Church as a light shining on a lampstand apart from the world, and others stressing the need of the Church to be inserted within the world as its leaven. Whereas, as ARCIC I believed, universal primacy has a necessary and constructive role in a world-wide communion, the exercise of that primacy will sometimes restrict freedom of choice. Unless it is complemented by the exercise of genuine episcopal authority within a diocese or a country, the individual Catholic or local body may feel that its initiatives are stifled by our anonymous Vatican bureaucracy which is not in touch with the local situation. Those who are not Roman Catholics can be made unsympathetic to the idea of Roman primacy because the actions of the Bishop of Rome as universal primate are in practice difficult to distinguish from his frequent and practical decisions as primate of the Latin Church. Moreover, while the office of universal primate inevitably confers considerable moral authority on its holder, the significance of this authority can be misconceived (?exaggerated) if not by the primate at least by other members of the Church.

30/8/1988
84 pt III (88)

A HICCOUGH IN CONSENSUS

1. All who confess that Jesus is Lord and are baptized are members of his body, the Church, the essential faith of which is grounded in Scripture and affirmed in the classical creeds of the ancient Church of West (the Apostles' Creed) and East (the Nicene-Constantinopolitan Creed).
2. We share a common faith in God the Creator on whom all things depend for their being, order, and rationality; in the created freedom (and deliberative powers) of the human race, designed to live in harmony in an ordered world of justice and peace; in the deeply flawed and anti-social nature of human egotism, in individuals and in groups, and the sinful alienation of mankind from its authentic destiny; in the progressive education of humanity culminating in the incarnate Lord, perfect in his humanity, innocence and obedience to his Father's will, and the very presence among us of God himself. He is of one being with the Father.
3. We share a common membership in the community centered upon his once-for-all and continuing work, and believe this Church to be constituted by his presence to all God's worshipping people in Word and in the Sacraments of Baptism, the instrument by which we are incorporated, and of Eucharist. In the Lord's Supper baptized believers not only express their sacred fellowship in one another, but participate in the Lord's gift of himself in the Sacrament of our redemption and, made one with him, are united in self-offering to the Father. We do not understand the Church to be a gathering of persons who happen to share an inward

emotional crisis through which they have come to repentance and faith, but as a prior and divinely given society witnessing to the gospel of the Word of God in worship and in life. We do not understand the pastoral ministry as a merely human invention, the structure of which the Church is free to change, but as something given and invested by God with a charism for the performance of the office. We receive the holy Scriptures as the primary and normative record of the apostolic and prophetic faith, and the interpretative, shared understanding within the believing community which is part of what we mean by Tradition.

4. In common we believe that while fidelity to Scripture and Sacred Tradition is essential to the identity and witness of the Church, linking the community to the apostles and the incarnate Lord, the Christian Society is a pilgrim Church always on the move, in via. Salvation is achieved decisively by the death and resurrection of Christ; but the Church militant here in earth must for ever struggle towards an understanding of its meaning and significance. Faith seeks understanding, and that quest may require a questioning even of matters that are at the very foundation of the faith. The life of the Church is therefore marked by a tenacious adherence to what is given in sacred memory and, at the same time, a readiness for change where that is in accordance with the necessity of mission. The struggle for prophetic translation of the apostolic gospel so that it can be heard and received in a very different situation requires a broad principle of consistency and consonance with the Church's memory embodied in holy Scripture and interpreted in the tradition, written or unwritten.

5. This requirement is grounded not only in the normative character of Scripture but also in the fact that the Community of faith is itself central to the Word of God that is proclaimed. It is not merely a by-product of individual acts of belief but the milieu and place where the believer is reconciled both to God and to fellow human beings. Moreover, consonance and consistency are a necessary prerequisite if the Church is to be maintained in truth and holiness; for the empirical Church is both the locus of the sacred and in constant need of purification. Authentic reformation is a standing need. This is evident for the individual believer for whom moral renewal and obedience in conduct and motive are of the substance of the pilgrimage towards Salvation, "as grace is inwardly bestowed while we are on earth and afterwards more fully" (Hooker). It is equally evident for the community which is under continual pressure from the secular world to lose the savour of its salt.

6. If this Summary is a fair description of common faith, that is a lot to agree about, and a catechism based on what is agreed could be valuable. The extent of all that is shared in both belief and moral life is so extensive that the fact of division is only the more painful. The more nearly we approach to one another, the more delicate our relationship. We recognize that division produces anger, malice and a tendency for each side in ecumenical conversation to blame the other side when things become difficult, or at least to think that the problems would be less acute if only the partner could have been more actively constructive and less marked by distrust and fear. When Anglicans, rightly concerned at the exodus of women who declare themselves irritated by their exclusion from power in the Church and sceptical of talk about the safeguarding of the sacraments by men only, take that love of freedom to the point of carelessness, using provincial autonomy in a way that, as a byproduct of what may be done with high minded purpose, damages the koinonia as well as the inherent responsibility of the episcopate to be a sign of universality and unity; or when Roman Catholic authority is exercised in a way that is, or at least appears, negative, needlessly centralising, and gravely out of harmony with liberal ideals of democracy and legal process; then it is almost instinctive for people to fold their arms in mingled regret and impatience, sad (or in the case of some, relieved) to find their anxieties richly confirmed, and therefore sceptical or despairing of progress towards the healing of an open wound in the body of Christ. Perhaps, after all, the most analytical statements of the extent of our shared faith are merely superficial 'concordism'? Yet that is not easy to believe.

7. A root question in our conversations is whether the communions we represent are open to some honest measure of change. Inward change of heart is continually needed: true ecumenism requires metanoia, as all know.

And we each tend to ask of the partner a perfection of order which may be absent from our own side (motes and beams). But the ending of division is unlikely to come about unless both sides can respond more trustingly to each other, and therefore to be willing to listen when change is asked for, with reasons given when the request is impracticable or actually harmful.

8. Lutheran/ Roman Catholic conversations in Germany have devoted high-powered study to the question whether the mutual condemnations of the sixteenth century constitute an unresolved blockage hindering reconciliation. In parallel with ARCIC but with more explicit attention to sixteenth century documents, the published results have gone far towards reducing or even eliminating such difficulties. The Augsburg Confession is a text wide open to reconciliation. In Anglican/Roman Catholic conversations it must be important that, whatever individuals or groups may say (that remains their private responsibility) the official confessional position of the conversing Churches is not mutually incompatible. What is binding in the R.C. Church must not be the subject of formal rejection in the Anglican Communion or vice versa. (This principle allows for individual discussion of particular dogmas).

9. Ecumenical conversation towards the restoration of communion too seldom faces the question what changes one partner feels bounds to specify as required of the other partner. In the case of Rome/Canterbury conversations the general principle, that mutual recognition of sacraments and ministry goes hand in hand with the acknowledgment of primacy in the Cathedra Petri, is self-evident. The hang-ups on the Anglican side are in the small print examined by ARCIC I in a way which came remarkably near to a resolution, but presupposed a more ideal papacy (papa angelicus) than human recalcitrance will make probable in

this fallen world. ARCIC I was dissolved by authority before it could consider what reservations Roman Catholics have about authority in Anglicanism. Could concrete conditions be listed which could make restoration of communion possible? And if so, would they simply amount to conversion to Roman Catholicism as we now know it?

H.C.

Hiccough

5A. Our two traditions no longer disagree on the normal use of the vernacular language for Scripture and liturgy in the corporate worship of the people of God. Nor do we disagree today that communion in both kinds is an appropriate sign. We do not have an identical discipline in regard to the canonical requirement of celibacy for those in holy orders. But the Anglican rule that this should be left to individual decision is not as such a difficulty in the path of Roman Catholic recognition of Anglican orders. (Some practical problems can arise when after laicisation a former Roman Catholic priest marries, comes to be accepted as a priest under the Anglican discipline, and may then encounter delicate relations with old Roman Catholic colleagues and friends.) During the last 20 years, since Vatican II and the Anglican/Roman Catholic Malta report (2 January 1968), there has been considerable implementation in some regions of the recommendations in the Malta report. Roman Catholics and Anglicans have prayed and worshipped together on more than a very occasional basis. They have taken joint practical action, and published shared statements on public moral issues. It is now frequent that in some places church buildings and furnishings are fully shared. There are exchanges between seminaries. Some provinces of the Anglican Communion (not at present Canterbury and York) use the same eucharistic lectionary as the Roman Catholic Church. There can be argument whether it is sensible to implement literally the 'Lund principle' that the churches should do together anything they do not feel bound to do separately; but there is unquestionable value in doing a number of selected things

together. There are differences of custom in different regions in regard to meetings of both Roman Catholic and Anglican episcopates. In some parts of the world such meetings do not occur at all and, because they are unknown, the possibility may arouse apprehension. But there are other regions where they have become customary and have been found to engender mutual understanding and confidence. It is characteristic of both Roman Catholic and Anglican episcopates that they cannot help yearning for unity, and this deep instinct has been fostered by the ecumenical dimension of the pastoral, apostolic journeys, and by the consistent utterances supporting ecumenism, on the part of successive Popes since John XXIII.

5B. Paradoxically some of the difficulties being felt between the two communions at the present time are, in one aspect, a sign of the discovery of communion. Many Anglicans now feel personally and directly involved if (for example) Roman authority makes a disciplinary decision that is unwelcome to a number of Roman Catholics. They are not detached spectators of someone else's problem. The ordination of women to the presbyterate or, in the future, to the episcopate in certain Anglican provinces does not create merely internal divisions and hesitations within the Anglican Communion, leaving Roman Catholics unconcerned observers of another body's embarrassments. The involvement of Roman Catholics in this debate may be discerned in the fact that Roman authority (which manifested no interest when non-episcopalian Protestant bodies first appointed women pastors) reacted with a major Statement in 1976-77 when women priests appeared imminent in the Anglican Communion. Roman Catholic

sadness at the adverse consequences for Anglican/Roman Catholic rapprochement of the decisions of the Lambeth Conferences of 1978 and 1988 has been no formality but deeply felt. Such feelings on both sides would not exist if an existing degree of communion and mutual love was not thought to be regrettably affected. Similarly it has become common in more than one region to observe the two parallel episcopates speaking and acting supportively of one another. They have come to bear one another's burdens. If one communion is suffering in some way, it is frequent for bishops of the other communion to speak publicly of their cordial sympathy. In regions where there is unjust discrimination on ground of race or colour, the hierarchies are found to share a rapport that is an authentic fellowship in the Gospel.

Wed. 31/8/88 7 p.m.

34 God's purpose for his Church is that it should be built up on the proclamation and practice of its faith in Christ. The content of this faith is the truth fulfilled in Christ Jesus, as it has been transmitted through the apostles. Nothing can change this deposit of faith. Everything the Church does and decides must spring from it and be continually judged by it. This God-given deposit of faith cannot be dissociated from the gift of the Holy Spirit in the divine purpose. Central to this mission of the Spirit is protecting and keeping alive in the people of God the memory of the teaching and work of Christ and of his exaltation as Lord by God the Father. This constitutes what is called the living Tradition, the ^{living} memory of the Church, which is the realization of the faith through time and space in relation to varying needs and circumstances. Even though this living memory responds to differing needs in differing places, the substance of the apostolic faith has always remained the same. Therefore the revealed faith, which is the foundation of Christian living, is necessarily also the foundation of unity.

35 It is within the people of God as a whole that the living memory of the faith is to be found, since it is to the whole people of God that the Holy Spirit is given. This memory is at work in the continuing confession of the apostolic faith. It is also operative in the insights and perceptions of the diverse members of the people of God with regard to the faith, especially in the face of the needs, attitudes, frustrations and desires of their fellow human beings. These perceptions have

to be integrated into the life of the Church so that the faith continues to be a relevant reality.

36 Because this one unchangeable faith is lived out in an ever changing variety of time and place, culture and situation, tensions must appear. There is no progress without the challenge of such tensions. These tensions are experienced at different levels - for instance, between past affirmation of the faith and the new situation of each generation, which require a new way of embodying the same faith: radical cultural diversity which calls for different expressions of the one faith: differences of perception and practice in complex matters within the same community, appealing for a right discernment. Such tensions may be healthy. However, they may also cause a break with our inheritance from the past, estrangement from other parts of the Church, and disruption within the community. Because the faith and the unity that springs from it are both so fundamental to our salvation, inevitably the powers of evil focus their attack upon them. In spite of this vulnerability, ^{in the faith} the Church lives with Christ's promise of its perseverance. The God-given safeguard for this assurance is the action of the Holy Spirit ^{preserving} in this living memory of the people of God.

37 By recognizing the canon of Scripture as the normative record of the revelation of God, the Church gave official formal acceptance to the living apostolic tradition and its authority. This constitutes the living memory of the people of God, which is being continually made a vital reality through the Spirit of Christ. Word and sacrament together express this living memory of the Church. Indeed, in the eucharistic celebration of the

memorial of salvation, the focus of the Church's life and worship, the Scriptures have always been read.

38 It is the mission of the whole people of God to live in such a way that their loyalty to the faith does not become an irrelevance. Amongst the main functions of the ordained ministry is the obligation to preach the apostolic faith, to explain and apply its message. But this teaching function also involves discerning, heeding and sifting, then guiding the sensus fidelium. A delicate balance has to be maintained between the stark requirements of the gospel and the freedom of the individual conscience. Since the living memory of the Church is fostered by the Holy Spirit within the whole people of God, the individual Christian conscience is at the same time being moulded by the same Spirit. The task of the minister, therefore, is to be a servant of this work of God, not to stifle human responsibility. The richness of the Church as a whole is made up of the richness of all its parts. Similarly, the richness of each part is inseparable from that of the whole. The role of the ministry involves both making the universal Church aware of the insights, functioning and even difficulties of the local church, and helping the local church to maintain its place within the universal communion and to reflect that responsibility.